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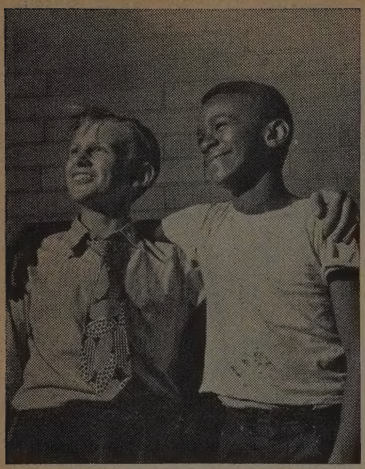
Lutheran Herald

THE HOLY CROSS

OLUME XL MINNEAPOLIS, MINN., FEBRUARY 14, 1956 NUMBER 7



The equality of boyhood

There can be neither Jew nor Greek,
there can be neither bond nor free,
there can be no male and female;
for ye all are one man in Christ Jesus.
Galatians 3:28

No "color line" in this Sunday sch

Cannot the Children Teach Us?

Race Relations Sunday, February 12, 1956

Learning together — Negro, Nisei, white

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edit**

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Minneapolis, Minn., Feb. 14, 1956

Lutheran Herald

Letter to a Young Pastor

Dear Pastor:

We often hear of the "dear old pastor" or the man who has spent "many long, faithful years in the ministry." God bless old ministers, and the more experienced ones! But right now, Pastor, I'd like to pay tribute to you and young pastors of the Church like you, serving your first calls. You are the only one to have come to our parish directly from the seminary. And, truly, "the hearts of the saints have been refreshed through you, brother."

I remember some of the first Sundays you preached for us. You still hadn't graduated from the seminary, but you came far on busy weekends to conduct our services. We sensed how carefully you had planned and prayed those sermons into living messages. And then you were ordained and came to be our pastor. You still kept your sermons practical to our needs, about things that affected us "right where we lived." You never got "preachy"; you just talked with us. That's why we listened so attentively, and that's why we were so well fed. Sometimes you felt you hadn't really "gotten across," and there was a troubled look in your eyes as you came down the aisle during the last hymn. Sometimes you tried so hard to make us grasp your message we could sense the tears behind your speaking. We grasped more than you thought. We couldn't help it. Because first we listened to you *preach* your sermon, and then we watched you *live* it.

Perhaps this is a strange thing to mention—but, you know, I think we should thank you for the wonderful girl you chose to be your wife. Your ministry wouldn't have been complete without her, and while we imposed on her time and energies in a thoughtless way many times, how we love her! And the kiddies! It just seemed in a way as if you all belonged to us.

I guess that's why it was such a shock when you read that letter of resignation three months ago. It just didn't seem possible we were going to lose you.

Last night when we came home from your farewell party, I was reviewing some of the things that we appreciated so much about you. There were happy memories—and sad ones. I wonder if you remember when you came to our house when Mother died. It had happened so fast, and you came as soon as you had heard. When you came in, you were crying too. You hadn't had very many of those assignments then. And maybe you guessed how much Mom thought of you. I'm afraid you thought you weren't being much comfort—almost losing your own control—but nothing that you could have said or done would have been such a comfort as that was.

Another thing we liked about you was your impartial friendliness. You were more than our pastor—you were a real friend. You were always the same to everyone. Christ was like that, too. People who had never come to church before began to attend. I think you "smiled" them into coming. One woman told me she came to

church sometimes with such a heavy heart, but when you came down the aisle with that friendly, joyous smile, she seemed to find new strength. I should have told you that then. There must have been times when it wasn't easy for you to smile.

Your sense of humor was another gift of God. So often you let a note of it creep into your announcements during services. You enjoyed a good joke, and we enjoyed you more because of it. You must have needed a sense of humor often when things didn't "pan out" the way you had hoped. We were just an ordinary congregation. I'm afraid we disappointed you often with our slowness to grasp the vision that seemed bright to you. I'm so thankful we didn't cool your ardor.

You were often conscious of what you considered your faults. I suppose you had some. I'm not very sure what they might be, but I'm rather glad you had enough of them to keep you "human." It kept us from setting you on some far distant pedestal and keeping you out of our lives. But I'm glad too that you didn't weaken your testimony by open and flagrant faults.

There are so many things for which few will thank you in words. You never told us about the times you spent in prayer, but I know you prayed for us. The light in your study often burned late on Saturday night, but we likely haven't thanked you for your conscientiousness in sermon preparation. The sick calls, the youth work, the thoroughness of your confirmation instruction, the firm stand you took to uphold the right, the sensible approach to congregational business, the careful handling of those endless, often frustrating, details that fall to a pastor's lot—thank you for them all, not least for the way you never let me feel too complacent about my soul life.

When your familiar car isn't standing in front of the parsonage any more, and you have begun work in a new place, it will seem empty here. We know God will bless us with another servant of His, and we'll welcome him gladly, but I know the Lord will understand if we find it hard to put you out of our thoughts those first few weeks. We won't forget you.

To a certain extent we know you'll forget us. That's natural. You'll keep selflessly giving yourself to the thousands of people you meet in your new place, and your heart and time will fill with their problems as now it has been full of ours. That's as it should be. Yet you won't forget us entirely, for you began your life's work with us. You've grown in these years with us to a degree you may not likely reach again—so many new things faced you all at once these first years.

God bless and keep you, Pastor, and your wife and children, too, as you leave us. We're closer to your Lord because of you, and we know you well enough to understand that that's all the reward you want.

A Grateful Parishioner

Fortnightly Review

Fredrik A. Schio
President, EL

I have often said that I am deeply grateful that Th Evangelical Lutheran Church has so many members i rural communities. This gratitude prompts the praye that God may save us from any erosion in this Kingdor acreage. But rural life raises some problems that cit folks know little about.

The city worker—unless he is in some specialize seasonal employment—receives his wages at regularl specified times. Many farmers get their cash incom seasonally. And the amount is dependent upon weath and market. This fact makes itself felt also in the wor of our Church. It means that this year 55.2% of th benevolence budget must come in during the last ha of the fiscal year, and 30% during December and Janu ary.

For those who have been charged by the Church wit the responsibility for the ingathering of benevolenc gifts—the director of stewardship, Dr. Raymond M Olson; the district presidents; and the district and ci cuit stewardship secretaries—December and Januar become weeks of concern, concern that at times become a temptation to anxiety. The last week in Decembe this concern was the subject of a conversation wit Dr. Olson. As we concluded he said: "We have tol our pastors and people about the needs which th Church's benevolence budget represents. Now we mus continue to tell it to the Lord." I walked away thankf that those who carry this responsibility in The Evan gelical Lutheran Church do it *under God,* in a quie trust that their ingathering is not tax collecting bu participation in the Lord's harvest.

To the concerns occasioned by the close of the yea God moves some people to provide special encourage ment. Treasurer Nelson has shared several letters wit me when people have sent individual gifts over an above what has been done through the congregation sometimes a second and third gift in one year. It wa evident from these letters that the writers and donor had entered into the experience, "It is more blessed t give than to receive."

As this Fortnightly Review goes to the desk of Edito Malmin, ten days remain before the fiscal year close January 31. 97.1% of the budget is in. There is un certainty about our reaching the full amount. We wan to remember, at this point, how many people in ou congregations have had a deep concern about suppor ing this work. We want to remember how earnestl pastors have presented this cause. We are thankful fo the determination, expressed by so many, that the recor for this year must be only the foundation on which w continue to move ahead. Surely it will as we continu

(Continued on page 180

Christ Among the Candlesticks

I. SOMETHING PRECIOUS LOST

THE LETTER TO EPHESUS

To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in is right hand, he that walketh in the midst of the seven olden candlesticks: I know thy works, and thy toil and atience, and that thou canst not bear evil men, and idst try them that call themselves apostles, and they re not, and didst find them false; and thou hast patience nd didst bear for my name's sake, and hast not grown eary. But I have this against thee, that thou didst leave ıy first love. Remember therefore whence thou art llen, and repent and do the first works; or else I come thee, and will remove thy candlestick out of its place, cept thou repent. But this thou hast, that thou hatest e Nicolaitans, which I also hate. He that hath an ear, t him hear what the Spirit saith to the churches. To m that overcometh, to him will I give to eat of the ee of life, which is in the Paradise of God.

—REVELATION 2:1-7

ent is for worship and adoration; for penitence and eking pardon. So Lent is for self-examination, that ne may see himself, not through self-righteous human yes, but through the eyes of Him who sees not as man es, who judges the very intents and purposes of the eart, who knows what is in man.

The Church is people; the congregation is the flock those who call upon Jesus' name, who bow the nee and acknowledge Him as Lord. Christ walks mong the Churches, He visits the congregations. Each a light; each has a candlestick upon His altar. In is time of worship and adoration, of penitence and eking pardon, of self-examination, hear what He says the Churches, to the congregations, to you, to me, s He walks among the candlesticks. Hear what He says the flock at Ephesus:

o much that is good: The congregation toils and patient, will not tolerate evil men nor those who re untrue to the Gospel; in time of persecution, there as been fortitude. So much that is good.

But something has been lost, something precious: Thou didst leave thy first love."

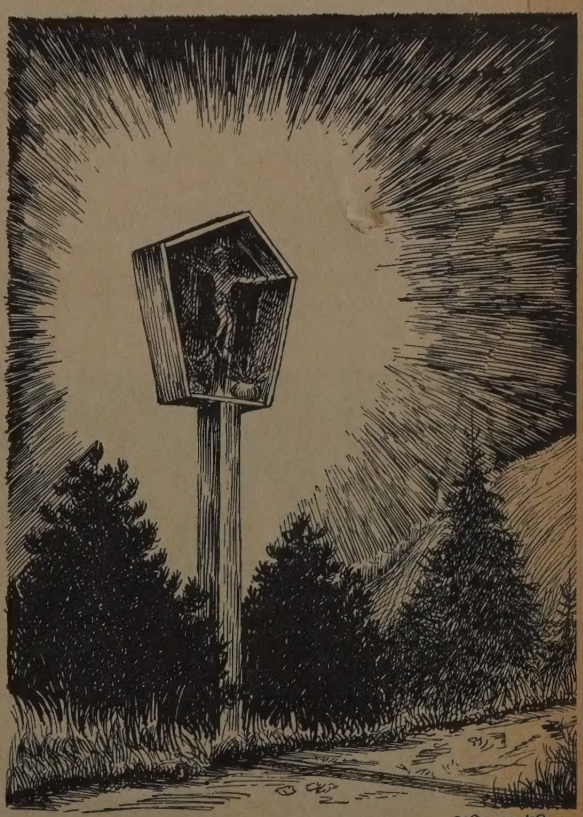
Do you remember those days—when love of Jesus was ew? Perhaps it was that you had walked His ways ng, but perhaps you were too much a "habit Chris- an." Then, one day—was it on your Confirmation ay? or when He showed you special grace? or when He upheld you in sorrow and made you strong in dversity?—you knew a greater love. Truly, then you ved because He first loved you. Or perhaps you had andered far away, and then He brought you Home, rgave your sins, bound up the wounds the world had made, cleansed the sores of sin. Then you knew love—that was "first love."

And now you have left that first love? Abandoned it? You have lost the most precious possession life can offer? What have you in its place? The habit of Christianity; but not the heart. The words of prayer; but not its spirit. The routine of service; but not its fervor. You have left that which was your life; you have abandoned that which was your hope.

But Lent is for pardon. The candlestick need not be removed; the flickering, feeble light need not be extinguished. Turn back, says He who walks among the candlesticks, He who gave you your first love, He will give it back, if you will receive it. For first love lost can be regained; fervor abandoned can be restored.

Thus speaks Christ who walks among the candlesticks, to those in Ephesus.

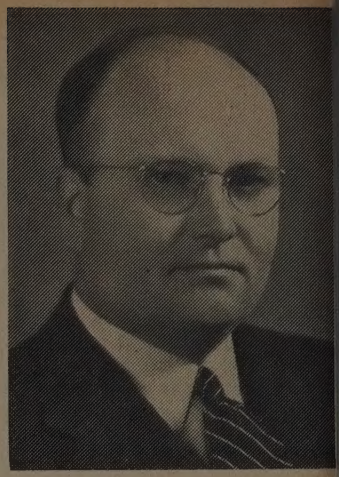
Are you in Ephesus?



Wayside shrine of the Crucified
Pen sketch by a German artist

The Church High School

A. L. Abrahamson
President, Augustana Academy



Should the Church maintain high schools or academies?

In years gone by, the answer was an unmistakable Yes. Twenty-two academies were founded. From them flowed a constant stream of clergy and lay people into the life of the Church.

Then public high schools were established in nearly every community. Teen-agers could stay at home and receive their high school training. Parental love and guidance were there; for these—if parents are Christian—there can be no adequate substitute.

Attendance at the local high school permitted youth to remain under the ministry of their home church. That ministry has been intensified by an enlarged youth program: Luther League, Bible classes, Bible camps, youth conferences and conventions.

Out of that setting has flowed, and continues to flow, an ever-growing stream of consecrated men and women which has been channeled into the life of the Church.

One of the academies in the United States has survived the change—Augustana Academy at Canton, South Dakota.

Today there are ten schools of The Evangelical Lutheran Church offering secondary education. Augustana; Dakota Lutheran High School at Minot, N. Dak.; Camrose Lutheran College at Camrose, Alberta; and Lutheran Collegiate Bible Institute at Outlook, Saskatchewan, offer four years of high school. A half dozen parish day schools in California offer training through the ninth grade.

The fact that these schools do exist and thrive, coupled with the inquiring concern of an increasing number of parents, pastors, and other friends of youth, poses the serious and sober question: Should the Church be engaged in education on the secondary or high school level?

The question cannot be brushed aside. Nor can it be answered hastily on the basis of personal opinion. The poignant memory of the funerals of a score of schools of fine repute does not provide the final answer.

The question presses for a thoughtful, prayerful evaluation of the Church's present responsibilities.

The answer involves an appraisal of the implications for the Church today, of the Lord's command to teach

Teen-age is packed with potentials. Does the church high school provide a place where some of these potentials can be captured by the Holy Spirit to be released in the building of the Church?

Shown below is the gymnasium—auditorium at Augustana Academy. The building includes a swimming pool. At the left is the new girls' dormitory.

Teaching—A Basic Business of the Church

There is no apparent doubt of the Church's responsibility for teaching children on the parish level. The increasing number, size, and facilities of fine educational units bear magnificent evidence to our sense of duty in this area. Day schools are successfully conducted in some places.

Not many seriously question the validity of the Church's responsibility at the college level. The response of the Church in providing new buildings and facilities and an honest attempt to provide livable salaries for teachers is certainly commendable. Student service to the thousands on other college and university campuses, while utterly inadequate, has touched the hearts and pocketbooks of our people. The challenging fact is that we are only beginning to meet the needs produced by constantly swelling college and university enrollments.

Every thinking member of the Church rejoices in the opportunities to participate in the Seminary Development. The Church's ministry must be trained, well trained, to enter the doors of opportunity offered by our complex and confused society.

Is Secondary Education a Part of That Business?

Into this atmosphere, charged with daring plans and expensive programs at the parish level and the stupendous needs at the synodical level, the question of the Church's responsibility at the secondary educational level intrudes itself.

The easy and apparent escape from the question lies in the frustrated answer, "We can't do more!" But can the Church rightly evade any question in this manner? Does it not rather behoove us to ask, "Does the Church have a responsibility here?"

The present discussion focuses our attention on church high schools or academies. Should the Church operate such schools? Are they a part of the solution to the problems of youth facing life in a secularistic, God-ignoring society? Are they needed for the intensive training of youth for clerical and lay leadership? Can the Holy Spirit, through these schools, infuse a more effective flavor into those who are to be the salt of the

earth in every part of the social structure? Do the apparent results of this phase of the educational process justify the expenditure of the additional means and man-power?

Obviously, most of the fruits in the realm of the spiritual do not yield to statistical tabulation.

Some Fruits Can Be Observed and Reported

Since the only facts available to the writer at the moment concern Augustana Academy, they must be used.

In the last ten years Augustana Academy has graduated 547 youth. Of these, 75% have pursued their education at higher institutions of learning. Forty-two per cent of the graduates have attended Lutheran colleges. Reports from the colleges pay high tribute to their fine influence on the campus.

In 1953-54 there were 17 Augustana Academy graduates in attendance at Luther Theological Seminary. Last year there were 18. The 1955-56 roll of students lists 22.

In the spring of 1954 Augustana Academy had a graduating class of 56. In that same summer sixteen Academy graduates entered some church vocation.

Words of appreciation from parents, pastors, and other people of the Church bear evidence to the fact that the Spirit of God has transformed lives and established faith in hundreds of youth on the Academy campus.

Statements from alumni, written and oral, multiply these evidences.

Are Church High Schools Needed?

To determine the Church's responsibility in any area, consideration must be given to the needs.

The secularistic and naturalistic philosophy which in large measure grips society has left youth without goal or purpose. Youthful aberrations are but the symptoms of their deep-seated need of a sense of the meaning of life. Young hearts and talents crave something which will provide dynamic and purpose. Paul has pointed up the highest possible goal for life in II Corinthians 5:15:

"And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised."

The worldliness which confronts youth everywhere dulls their consciences and lays claims upon mind and body. Only the intensive study of and living in God's Word can quicken the conscience and assure victory on the battlefield of temptation.

The Christian youth with convictions often finds himself lonely and alone at an age when friendship means much. One of the common comments made by those who have attended a church high school is an expression of appreciation of the wonderful, life-long friendships formed there.

Life's three great choices are usually made in youth: religion, life-mate, and vocation. Guidance is provided in all these areas beneath the cross of Jesus at the church school.

In fact, the church high school, co-operating with parents and pastors, seeks to supply all the needs of youth. There education is offered under the basic concept that "the fear of the Lord is the beginning of knowledge." There youth is constantly reminded that he has but

One life to live,
'Twill soon be past;
Only what's done for Christ
Will last.

Some Legitimate Questions

What about the cost?

Every venture in the Kingdom is a calculated risk. The complete returns on the investment can be adequately computed in heaven only. I submit, however, that the Church's investment in schools for teen-agers has realized magnificent returns in terms of mature, enlightened, trained, consecrated laborers in the vineyard of the Lord.

Is the sending of a youth away from home for his secondary education a form of disloyalty to the public high school of the local community? Thousands of consecrated men and women regard teaching in the public high schools as not only a vocation but as a holy calling. They bear a fine Christian witness i school and community. Some of them have confide their regrets that the general, public nature of thei setting and responsibility restricts the Christ-centere Christ-exalting witness they would like to bear. The confess to a sense of frustration, but continue to serv their Lord to the best of their ability. The church hig school provides freedom and opportunity for the sharin of the faith.

The use of the privately owned telephone and tele graph facilities does not disparage the publicly owne postal system as a means of communication. The tele phone and wire services provide certain convenience which the postal system can't provide. Likewise, th church school provides certain desirable training whic is outside the scope of the school which must serve th entire community.

Is it right to send an impressionable youth awa from home in the decisive teen-age years?

A counter-question immediately follows: How muc are teen-agers who live at home actually at home?

Parents are concerned because their youth are at hom so little. Pastors complain because they find it hard t maintain a satisfactory youth program in the face o innumerable competitive claims on the time and interes of their young people. Most of their waking hours ar spent in a secular atmosphere.

"But the vast majority of teen-agers can't attend church high school anyway" is hardly a worthy objec tion. The same argument, obviously in a lesser degree might be applied to the maintenance of church colleges

The conviction that there is a legitimate place for th church high school crystallized the call to Augustan Academy. The three-year observations made from th vantage point of the local parsonage and pulpit hac established that conviction. A year's residence on th campus has confirmed that conviction.

That conviction longs for a free and public discus sion of the Church's responsibility in the field of Chris tian secondary education. The hope that this statemen may provoke such discussion prompts the writing o this article.

Fortnightly Review

(Continued from page 176)

to pray for the Spirit of God to work this grace in us and are obedient to the Spirit.

In a sense it may be said that the Stewardship De partment and our membership in the congregation provide the fuel with which the various department may do the work assigned by the Church and her Lord On behalf of these departments, a hearty thanks to al who in the year's work have made provision for th fuel by prayers, work, and gifts!

If a Jew Hears My Lenten Preaching

Nels E. Bergstrom
Secretary, Christian Approach to the Jew
National Lutheran Council

Most of us would be shocked to learn that Jews think a substantial part of our Lenten preaching consists in accusing them of the sufferings that were inflicted on Christ! They have, at any rate, a strong enough emotional reaction to the Christian observance of Lent and Easter to deserve our careful consideration. Witness the feelings of an intelligent and well-adjusted Jewish woman who has been a Christian for some time. She testifies that for three years after she joined the church she had to force herself to attend midweek Lenten services. So great was the undefined emotional tension that welled up within her.

Only last Easter, in a friendly suburb of Chicago, a Jewish rabbi felt called upon to address his people on the subject, "Who Killed Jesus?" It was his opening illustration that arrested everyone's attention and made the problem contemporaneous. On the previous Sunday he had visited an elderly member of the synogogue who, apparently with some agitation, had reminded him that it was Palm Sunday. "Do you know what that means?" she asked.

Yes, the rabbi knew, and he proceeded to tell us. In Europe it was not uncommon for Christians (we are quite sure they were not Protestants) to gather in their churches on Palm Sunday, sing praises to God, and wave palm branches. On leaving the church they would parade the streets, still singing and waving their palms. Then they would go into the Jewish section of the city and flog the Jews with their palm branches! It had happened within this woman's memory.

"Open Season" for Persecution

Easter has quite generally been "open season" for persecuting Jews in such countries as Rumania, Russia, and Poland. As Lent progressed and Easter drew near, Rumanian Jews would board up the windows on the front of their houses and retreat to the rear, keeping as quiet and unobtrusive as possible. They knew that on Palm Sunday and Easter large groups of "Christians," often with the blessing of the priest, would break into their homes and do violence. Memories of bloodstained snow on the streets of Jassy and Minsk are vivid to many an elderly Jewish immigrant in our country to this day.

Those Jews who are American-born and who never have experienced these things themselves have heard about them from their elders. They have also experienced something of the leftovers of that persecution from the descendants of those European "Christians." Many a Jewish adult today remembers being called a "Christ-killer" in his own childhood. He is conscious of the fact that the Gentiles are prejudiced against him as a Jew and he is continually asking, "Why?" Some think they have found the answer to that question in the way the crucifixion of Christ is taught in Christian churches. The slightest evidence of that thought given by any preacher is taken by Jews as additional proof. They will say, "See, we are right. That preacher is fostering more prejudice against us."

Since it is getting to be not uncommon that one or more Jews will be present in the audience when a Christian congregation meets for worship, we thank God for this opportunity to ring out a clear testimony for Christ our Savior, and to correct much that is misunderstood by Jews concerning what we believe and teach.

It is impossible to preach—in Lent or any other season of the Church Year—without speaking of the Jews. It would be like teaching American history without mentioning the American people. The Book from which we teach is inescapably Jewish. The Man who died on Calvary was a Jew; the disciples who denied Him, fled, and finally returned, eventually to bring the Good News to us, were all Jewish. But if there are people listening to whom the bare mention of the word "Jew" by a Christian speaker may sound like an epithet, then the preacher must beware lest some unguarded remark of his be misunderstood.

How Jewish Guests Feel

A Christian woman was speaking to a group of church women on the story of the Good Samaritan. She exalted the Samaritan and excoriated the priest and Levite—"the Jews"—in the story. She may not have known that two Jewish women were present as guests. The pastor's wife knew it—and squirmed. She was in a position to feel it as the Jewish guests felt it. Needless to say, those Jewish women never returned, and considerable damage was done to the spirit of good will in the community. How easily that speaker could have saved the situation by saying something like the following: "Now, in *our* situation, that priest and Levite represent this or that

church member; it may be you and me! The Samaritan represents some minority group in our midst; it may be Puerto Ricans or Negroes. If Jesus were telling the story in our neighborhood, I'm pretty sure He would let a *Jew* take the part of the Good Samaritan. Now do we get the point of the story?" As it was, most of the women, surrounded as they were by Jews, whom they do not particularly love, did *not* get the point, and we question whether the speaker did.

A Jew attended a Sunday morning service in a Lutheran church at the invitation of a Christian neighbor. In his sermon the preacher stated that the Jews plotted against Jesus "and killed Him." He spent about a third of the sermon indicting "the Jews," without qualifying any of his statements or helping his people to see that the crucifixion of Christ has as its basic cause the sin of *all mankind*. He might have said, for instance, that the rejection of Christ by Gentiles today is just as blameworthy as the rejection by that part of Israel which was blinded in Christ's day.

When they left the church this Jew was indignant. He said to his friend, "When I heard what the pastor said about the Jews killing Christ, I felt a chill going through my whole body. I felt as if everyone in church was looking at me. I was sure the preacher had me in mind when he said those things." He would never visit a Christian service again! In this case the pastor *knew* that he would have a Jewish visitor that morning, *and he has no dislike for Jews*. It was merely a failure to reckon with the implications of what he was saying and the conditioned sensitiveness of the Jewish listener.

A Jew who comes to visit a church for the first time does not know that the congregation is receiving spiritual instruction "precept upon precept" and that the Christians who go to church regularly get their knowledge over a period of time through many different messages. The Christian is not dependent for his impressions upon what the pastor says in one sermon. The Jewish visitor just does not understand this fact, and if he happens to hear the pastor preaching on one phase of Jesus' relation to his people, the visitor gets the feeling that that is the pastor's *entire message* on the subject.

The Christian symbolism connected with the Passion of our Lord has no meaning to the Jew—except a negative meaning. The scourge, the nails, the crown of thorns, the cross—all of which, by pointing to the Lamb of God, bring comfort to our repentant hearts—serve only to stir up revulsion and fear in the heart of the Jew. The only meaning they can have for him is in terms of the suffering of the Jewish people at the hands of "Christians" who have accused them of killing their Lord.

Not Other People's Sins

What Jews apparently do not understand is that Len was never intended for the confession of other people sins. It is neither Lutheran nor Christian to do as th Portuguese sailors of old, who on Good Friday woul give vent to their righteous indignation by scourgin a straw effigy of Judas, for his betrayal of their dea Master, and then go down into the galley and indulg in a drunken orgy. If we can get across to our listener the idea that it is for *our own* sins we are sorry, an Jewish person who may be sitting in the pew will b convinced of our sincerity and of our genuine humility

When Rembrandt painted the crucifixion scene among those who assisted the crucifiers was one bearin his own likeness. That is a true picture. The inscriptio over the Cross was written in three languages; the Lati symbolizing political and military power; the Greek culture; and the Hebrew, religion. All the world i guilty of the crucifixion of Christ, both the "good and the bad.

The great sin of the Jewish people does not lie i the part they had in the death of Jesus—in that th whole human race must share. Their great sin is rathe in rejecting Him as Messiah. This was how they "stum bled"; this was their "trespass" (Rom. 11:11, RSV). Th Apostle John (who is often accused of being "anti Semitic") says only, "His own received Him not."

How, then, can the crucifixion of Christ be taugh so as to be historically and spiritually accurate, withou unjustly indicting the Jews?

Only two things are required. First, that we harbo nothing but Christian love in our hearts, and permi that love to express itself in our preaching. Let th preacher's words and the warmth of his voice reflec something of God's love for the ancient Covenant peo ple, and the danger of being misunderstood will evap orate.

Secondly, that we guard against any inadvertent ref erence to "the Jews," as if they were sinners above al other men. In telling the Gospel story we may ofte use expressions like "the people," "the leaders," etc. making as few references as possible to "the Jews." Th important thing in the message of the cross is not wha particular nationality was involved in it but what *people* did, what *sin* did, what *human nature* did, what *th contrary human will* did. If Jesus had come to som other nationality in fulfillment of Scripture, He would have suffered the same rejection by the many and the same reception by the few. If this were not so, we would expect every Gentile to be a Christian and every Jew to be an unbeliever.

If a Jew hears my Lenten preaching, what will his reaction be? Will he be attracted to the Savior of men?

"In the Unity of Faith..."

PREAMBLE TO THE ARTICLES OF UNION

UNDER the mighty hand of God, the Father of our Lord Jesus Christ, Redeemer of the world, the peoples of the earth have met in America; and we bless His holy Name.

The Holy Spirit who calls, gathers, enlightens, and sanctifies the whole Christian Church on earth has led us to find one another in the unity of faith within the Lutheran Churches of America; and we bow in humility and gratitude at the throne of grace. For this unity of mind and heart in our understanding of and commitment to the Gospel we are thankful to the Triune God, who has led and kept us in a united confession of our faith and hope.

In gratitude to God for His mercies; confirmed in unity of purpose by the fellowship of past years in the American Lutheran Conference and by the oneness in belief and practice expressed in our *United Testimony on Faith and Life*; and in the conviction that the consummation of the present union is a forward step toward that unity of faith and work which our Lord desires in the holy Christian Church on earth: We, the American Lutheran Church, The Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church, covenant with one another to face together the responsibility for proclaiming more effectively the Gospel of our Lord at home and abroad without limitation of nationality or race.

Therefore, in the Name of the Triune God, we declare jointly and severally our acceptance of the following Articles of Union.

"Level at the Cross"

We have not as a rule made much of "Race Relations Sunday" in The Evangelical Lutheran Church. The reason is obvious; it has been pretty much an academic question among us, this whole business about racial "minorities." There just haven't been any in most of the places where we do our work. But not any longer! Change is upon us, and "Race Relations Sunday" will be important from now on.

We thought of that the morning after we had worked out the little "feature" which graces the inside cover of this issue. We chanced to be with three brother pastors, one of whom is ministering to Indians in a strongly ELC community, a second of whom is entering a specialized ministry in the same category. One of them mentioned that on the previous Sunday he was giving Communion in the Church to which the editor belongs and happened to notice that in one group of communicants a white person, a Negro, a Chinese, and an Indian were kneeling side by side.

That, we concluded, summarizes the entire so-called "race relations problem" for almost any "inner city" church of the ELC today. The day of exclusiveness (call it "segregation," compulsory or voluntary, if you like) is over. In every neighborhood, on every bus and train, in stores and restaurants, we are going to be together from now on—increasingly in the cities, to some degree in every community.

The solution of the "racial problem," if problem it is, is symbolized by that group of communicants. If we can kneel together, we can live together. Until we can learn to kneel together, we shall never learn to live together. It is as simple as that.

The sad thing is that there is some truth in the accusation recently made in a magazine article, that "the Church is the most segregated institution in America." Of all institutions in the world, the Church of Jesus Christ should be the last to acknowledge differences in race. The grand old statement that "the ground is level at the foot of the cross" is the Christian answer to any and every type of discrimination.

Epiphany is not so far past but that we remember well the story of the Wisemen. According to tradition, one of them was black—a Negro, if you please. The others were certainly Oriental. The household to which they came, into which the Child had been born, was Jewish. And—let's face it—nowhere in sight was anyone whose ancestors came from the valleys of Norway or the forests of Germany.

Think it over, will you? And read carefully the article by Nels Bergstrom on the Jew and Lent. And study the pictures on the inside front cover. And remind yourself that the ground is level at the foot of Jesus' cross—otherwise *you* couldn't have gotten there.

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It isn't in order to provide a page-long "space-fille that we reprint in its entirety on a preceding page t *Preamble* to the Articles of Union upon which the p posed new Church will be established. It is for reaso better than that. In the first place, we consider it o of the most beautiful pages in the literature of Ame can Lutheranism. In the second place, it places t emphasis of the new Church where it ought to placed: on our unity in faith in the Lord Jesus Chri In the third place, we want it as an introduction editorial consideration of the Articles of Union.

Let us emphasize once again the nature and ch acteristics of the Articles of Union. There is a sort duality involved in the union of church bodies. Tho sands of congregations enter into an arrangement wi one another for certain specific purposes. The rules life together must be established among them; and work program must be arranged. This is done throug the Constitution which they all accept and which co gregations later entering the fellowship must also a cept. The Constitution of a church body, therefore, the contract entered into by the congregations. T Constitution can, of course, be altered (except for th Confessional statement), although any well-prepare Constitution is deliberately so written as to make difficult of amendment. To the Constitution are adde Bylaws, which are really an elaboration on the Co stitution. Bylaws are made easy to amend.

In addition to the contractual agreement into whic the congregations enter by means of the Constitutio there is also another compact which must be mad That is the arrangements for union of the church bodie the agreements they make with one another, the "co ditions of union." It is to be remembered that eve congregation which enters the new Church is alread a member of a Church. To it each congregation ha delegated certain authority. The Church, in exercisin its delegated authority, has acquired property in th name of the congregations. It has institutions, it ha programs of Kingdom work. More fundamental, has confessional standards; it has a great body of trad tion and heritage; it has a valid code of conduct an worship.

When several Churches, each with those characte istics, are to unite, they must be agreed as to the co ditions of union. Therefore they enter into a compac with one another, each one on behalf of all its mem

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congregations. This compact is embodied in the rticles of Union. Notice that the *Preamble* closes with s sentence: "Therefore, in the Name of the Triune od, we declare jointly and severally our acceptance the following Articles of Union."

Since there can be no talk of a new structure until compact of union has been arrived at, we have osen to turn to the Articles of Union before we con- er the other basic documents.

e Articles of Union are fifteen in number and occupy s than 32 pages in the *Report, 1956.* While the com- ttees have made no special effort to follow a rigid tline in presenting them, the following will give me idea as to the various types of subject matter:

I. *Those dealing with the faith, worship, and life the Church.* Article I, *Confession of Faith,* states the nfessional basis of the Church. It reiterates the ac- ptance in 1952 by the uniting Churches of the *United estimony on Faith and Life* and makes this document part of the articles. (It is reproduced in its entirety the close of the Articles.) Article I also safeguards e various documents of the several uniting Churches recognizing their validity, without, however, mak- g them a part of the Articles for the new Church.

Article II, *Rites and Usages* simply records the prin- ple of freedom for each congregation in such matters t agrees that uniformity is "desirable." Several areas, ch as liturgy, hymnal, vestments, etc., are recognized proper fields in which the Church may "recommend propriate practices."

II. *Those dealing with the operational program of e Church.* Here are included necessary arrangements r the continuation of the work now going on in ch body and the procedure for delivering such work tact into the new Church when it begins to function. his section includes the longest Article of them all, rticle XI, *Transition to New Organization.*

III. Finally, there are several Articles which deal *ith highly specialized and somewhat difficult matters:* rticle X, *Extra-Church Relationships;* Article XII, *Ca- adian Affairs;* and Article XIII, *Augsburg College* and *heological Seminary* (written, of course, before the sults of the Lutheran Free Church referendum were nown).

In succeeding editorials, we shall discuss some of these rticles in some detail.

"In All Things, God . . ."

Strange how difficult it is for those who bear the name of Jesus, who profess to be Christians, to keep in mind that the high end and aim of existence is "that in all things God may be glorified through Jesus Christ." Equally strange how often the Church which bears His name is guilty of conduct which makes His name and His followers a laughing stock, a mockery, or a scandal to the world which is the field of the Church.

Item: Here is a "news photo" which has everything it takes to get wide circulation. It is sharp and clear; it will make a wonderful cut. It shows the details of a beautiful church interior. It has real "news value." It came through the religious news service which supplies us with most of our news photos. But it will never disgrace the pages of this paper, because it is the picture of one of the most repulsive and shameful episodes in the story of American Protestantism. It shows two ministers of Christ engaged in competition before the very altar of God, both conducting a "service of worship," each vying with the other for the attention of competitive "worshippers." And the world shakes with laughter while the child of God shudders. Thus is Christ crucified anew, not by His enemies, but by those who bear His name.

Item: Someone—identity unknown—sees to it that the editor's desk is supplied weekly with a periodical called the *Christian Chronicle.* We have failed to find it listed in any directory. It is the official publication of some Christian sect, one of whose "doctrines" seems to be that it is wrong to use musical instruments in the House of God. Anyway, it is the most self-righteous paper we have ever seen. Apparently it, and it only, has the truth; the members of the group it represents, and they only, are the true "followers." Thus, a recent article called for help in carrying out the program of the group in Rapid City, S. Dak. This city, the article informs us, "has 34 religious groups, and of these only one true and loyal group exists." While we are not told what group that is, we are not left in doubt; it is theirs, and it needs support! We are further told that "this group has a nucleus of about 15 members who have an attendance for Bible study and Lord's Day worship of between 25 and 30 persons." And the grand conclusion: "Rapid City is ripe for the gospel (small "g") and faithful servants over the nation must see that it is supplied."

Any connection between the two? Much. The competing preachers bring disgrace upon the name of Jesus nationally. Fanatical sectarians make a laughing stock of the Word and its mission locally. And somewhere in between are all of us who crucify anew the Lord who died for us by shaming His name. That's the connection, and it makes mighty uncomfortable Lenten reading for us all.

On Rising From the Deep

Harold B. Kildahl, Jr.

THE FIRST SUNDAY IN LENT
February 19, 1956
Text: Matthew 4:1-11

To breathe free air again! This is the prisoner's deep hope. To escape from the submerged vessel and rise to the surface! This is the great hope of the trapped seaman. To be free of the depressing sorrow! This is the soft hope of the bereaved. To be set free—this is the earnest hope of every sinner. And before us in the text is the Way!

Christ rose from the deeps. He had fasted. He had undergone extreme physical suffering in the wilderness. But His mind was clear and His soul was well prepared. He had communed with the Father, and for those forty days it was certainly true that "Thy Word has been my meat day and night." Now tempted and sorely tried, He "rose from the deep." He overcame the force and cunning of the tempter. He battled it out within His own soul and found the strength for overcoming in the very Word that He Himself was and the very Word that He proclaimed. The Word was indeed "sharper than a two-edged sword." The Word was indeed the "Power of God." Christ, by the power of that Word, came rising from the deep of deadly temptation.

The Way is clearly established. The Way by which you and I and all others who believe on the Lord Jesus Christ can "rise from the deeps." Let no man say that he is not tempted, that he has not been tempted. Let none declare that he is above that reproach. We are tempted—every one. And the pity of it is, many succumb, many yield, many fall easy prey to the siren voice of Satan. But some—always some—rise from the deeps, to shake off the silken veil that Satan would use to entwine them to turn deaf ears to the plaintive pleas of the evil one. Those who "rise from the deep" of temptation, who breathe the free air of grace, who are released from the chamber of horrors and redeemed from the crushing weight of sorrow find their strength for overcoming in the Word.

It is a pity that the Word of God is not used as God would have it used, so that its proper function in the lives of men might be accomplished. It is said to be a light, to be a lamp. It is said to be the hope of men and the guide and stay in life's dark way. It is said to be the Rod and the Staff of the Lord. But, is it truly? For you? Have you come from the deep? Have you overcome the power of Satan? Have you found release? God grant that you may find that "perfect peace which passes all understanding" and overcome all in this world and within your own heart that would destroy all that Christ our Lord has done. Amen.

I Came, I Saw, But I Didn't Get Heard

I got my chance to talk this morning. My audie is not a group of intellectuals but some silent Bl Angus lazily chawing their cud. I sort of though was going to talk last night. I got invited up to Evangelism Conference from headquarters.

Yes, sir, I felt quite proud of the fact that my tor considered me a good enough Christian farmer send in my name in the first place. I had though little, too, of what I might say as a Christian far to a Christian farmer.

Well, we ate. Then there was a mighty fine yo farmer, that Quie man, who introduced the subject looked like we were off to a fine start. Yes, sir, I ured we farmers are going to profit from this exp ence.

But then these parsonage farmers got going, s thought I better be quiet for a little while. Of cou I thought that D. P. from up North, that Hanson low, had a lot of courage when he got up and s "I wonder if there is some way we can shut the prea ers up so the farmers get a chance to talk." Well, got quiet for a minute or so. I imagine I could h said something then. But not being a professio speaker, I somehow lacked that confidence to get and talk to a group of talking men. So you got to h me this morning.

I am going to witness, too. Now, those preacher lows that talked about we farmers talking to our low farmers—you see they sort of took the wind of our sails. But I am going to witness. How? Throu soil conservation that shows I believe this soil really God's, and I don't have a right to waste it. By clean, well-kept yard, painted buildings that say I lieve God likes what is beautiful. By going over Jake's when he breaks his leg and help get that c cultivated and the hay in the barn. By giving of blessings so that others may be blessed, too. I am ing to witness, not so much in words, but by that lets people know that the Lord and I are in business together.

Now, don't you silent black beauties think I feel trip was wasted. That Vesper Service was beautif That Thompson preached a sermon right down wh the Holy Spirit could speak to me. And that Con cration Service deepened my conviction to live out faith in life.

So I came, I saw, but I wasn't heard. That's w I am talking to you this morning.

irst Report of the Seminary Fund

e hundred and eight congregations of our Church counted in this first report on our progress toward goal of $1,500,000 for the Luther Theological Semi- Development Fund. They have set goals for them- es which total $641,124.93. If these goals had aver- d out at the percentage which will be required from whole Church, the amount would be $652,663.46. hese 908 congregations we have their reports to show 591 of them will be placing the Fund on their evolence budget in the congregation, 155 will be king the funds through special offerings, 42 will be seeking the money through a special solicitation, and 120 are using combinations of these methods.

All the congregations listed below had responded to the request that 1) a specific goal be reported, and 2) the method to be followed be reported. The cut-off date for this report was January 20. Other reports will follow in subsequent issues of LUTHERAN HERALD.

A number of additional congregations have reported, but have established no goal. We have requested that this decision be reviewed so as to provide every congregation with a sense of direction and specific measure of responsibility.

STERN DISTRICT.... $150,870.55

ntic Circuit..... $ 10,768.00
rinity, Brooklyn
rinity, W. Hempstead
rinity, Philadelphia
. Olav Ev., Weehawken
. John's, Massapequa
ur Savior's, Glen Head
ur Saviour's, Staten Island
rinity, St. Albans
ur Savior's, Perth Amboy
ighland St., Worcester
. Paul's, Berlin
race, Uniondale
thlehem, Elizabeth

ntral Wisconsin
Circuit ..... $ 6,650.00
mmanuel, Wausau
rinity, Stevens Point
mherst Ev., Amherst
elsonville Ev., Amherst
ur Savior's, Iola

cago Circuit..... $ 18,780.00
thel, Chicago
race, Chicago
azareth, Chicago
rinity, Ingleside
oreland, Chicago
ith, Chicago
rinity, Park Forest
edill Ave., Chicago
rinity Ev., Chicago
. Mark's, Mt. Prospect
rinity Ev., Chicago
. Timothy, Chicago
auge Ev., Chicago
ur Saviour's Eng., Chicago
th. Ch. of the Redeemer, Chicago

Claire Circuit..... $ 16,950.00
rinity, Eau Claire
mmanuel, Greenwood
ur Savior's, Greenwood
race Ev., Eau Claire
rst, Eau Claire

en Bay Circuit..... $ 7,112.75
orest, Sturgeon Bay
anum, Sturgeon Bay
erpen Ev., Valders
ur Saviour's, Valders
alders Ev., Valders
thany, Ephraim
St. Paul, Ephraim
Bethel Ev., Oconto Falls
Our Redeemer's, Oconto Falls
First, Manitowoc
Jerusalem Ev., Navarino
Navarino Ev., Navarino
St. John's, Navarino
St. Paul's Ev., Manitowoc
Trinity, Ishpeming
St. John's, Green Bay

Hudson Circuit..... $ 7,865.00
English, Ellsworth
First, New Richmond
Bethel, Hudson
Our Savior's, Glenwood City
Zoar, Glenwood City
Gilman, Spring Valley
St. John's, Spring Valley
Spring Lake, Spring Valley
Our Savior's, River Falls
Rush River, River Falls
North Valley, Centuria

Illinois Circuit..... $ 8,449.00
Grand Prairie, Herscher
Bethlehem, Morris
Helmar Ev., Newark
United, Gardner
Seneca, Seneca
Stavanger, Seneca
Trinity, Ottawa
Hunter, Joliet
Bethany, Leland

La Crosse Circuit..... $ 8,025.00
Evangelical, Pigeon Falls
Northfield, Pigeon Falls
St. Paul's, La Crosse
Trinity, La Crosse

Lemonweir Circuit..... $ 2,500.00
Bethany, New Lisbon
Bethany, Mauston
Plymouth, Mauston
Trinity, Arkdale
Zion Danish, Arkdale
Our Savior's, Elroy
Fountain, Hustler
Trinity, Hustler

Madison Circuit..... $ 7,446.00
McFarland Ev., McFarland
Central, Stoughton
Morrisonville Ev., Morrisonville
Spring Prairie, Morrisonville
First, Stoughton
Burke, Madison

Michigan Circuit..... $ 3,200.00
Immanuel, Muskegon
Evangelical, East Jordan
St. Olaf Ev., Detroit
Holy Savior Ev., Detroit

Milwaukee Circuit..... $ 12,600.00
Our Savior's, Milwaukee
Ev. Luth. Ch. of Ascension, Milwaukee
St. John's, Oconomowoc
St. Olaf's, Oconomowoc
Trinity, Milwaukee

Mondovi Circuit..... $ 2,961.65
Eleva, Eleva
Pleasant Valley, Eleva
Lyster, Nelson
Modena, Nelson

Mt. Horeb Circuit..... $ 13,205.30
Mt. Horeb, Mt. Horeb
Spring Green, Spring Green
First, Spring Green
Richland, Blue River
Trinity, Blue River
Perry, Mt. Horeb
Primrose, Mt. Horeb
York, Mt. Horeb
W. Middleton, Middleton
Black Earth, Middleton
Fairview, Highland
Otter Creek, Highland
E. Blue Mounds, Mt. Horeb
Springdale, Mt. Horeb
Vermont, Mt. Horeb
Yellowstone, Argyle
Wiota Ev., Woodford
Castle Rock Ev., Fennimore
Hickory Grove, Fennimore

Rice Lake Circuit..... $ 8,576.75
First, Hayward
First, Stone Lake
Our Savior's Ev., Park Falls
Our Savior's, Rice Lake
Stanfold, Rice Lake
Dallas, Dallas
Hope, Ladysmith
Bethany, Hawkins
Bethel, Hawkins
Bethany, Rice Lake
First, Prairie Farm
W. Akers, Prairie Farm

Zion, Prairie Farm
First, Barron
Poskin, Barron
Chetek, Chetek
Dovre, Chetek
Nathaniel, Exeland

Rock River Circuit.....$ 8,955.10
Skoponong, Palmyra
Luther Valley, Beloit
Our Savior's, Beloit
Ordfordville, Ordfordville
Luth Ch. of the Good Shepherd, Rockford

Vernon Circuit.....$ 6,826.00
Kickapoo, Soldiers Grove
South Kickapoo, Soldiers Grove
Brush Creek, Cashton
N. Coon Prairie, Cashton
Viroqua, Viroqua
Trinity, Sparta

NORTHERN MINN. DISTRICT .....$ 59,529.25

Arrowhead Circuit..... 8,943.00
Bethlehem, Proctor
First, Duluth
Bethel, Superior
Borea, Superior
Bethlehem, Grand Marais
Trinity, Grand Marais
Zion, Duluth
First Eng., Ashland
Our Saviour's, Beaver Bay
Sychar Ev., Beaver Bay
Zion, Beaver Bay
Calvary Ev., Cook
Trinity, Cook
Emmanuel, Virginia
Our Savior's, Virginia
Bethel, Cloquet
Our Savior's, Cloquet
Bethlehem, Two Harbors
Our Savior's, Solon Springs

Bemidji Circuit.....$ 1,295.00
Calvary, Park Rapids
Zion, Blackduck
Trinity, Cass Lake
Hope, Mizpah
Littlefork, Littlefork

Clearwater Circuit.....$ 3,870.50
Salem, Gully
Bethel, Winger
Gosen, Winger
Sand Hill, Winger
Salem, Oklee
Valle, Oklee
Zion, Oklee
Faith, Erskine
Saron, Erskine
Grace, Erskine
Hope Fosston

Crookston Circuit.....$ 1,145.00
St. Petri, Stephen
Our Savior's, Warren
Bethlehem, Alvarado

Glenwood Circuit.....$ 10,890.50
Fron, Starbuck
Immanuel, Starbuck
Indherred, Starbuck
St. John's, Starbuck
Trinity, Brooten
Zion, Brooten
Our Redeemer's, Benson
Trinity, Benson
Barsness, Glenwood
Chippewa Falls, Glenwood
Big Grove, Belgrade

Milaca Circuit.....$ 3,009.50
Trinity, Brainerd
Glendorado, Princeton
S. Santiago, Princeton
American, Long Prairie
Bethesda, Little Falls
Elm Dale, Little Falls
First Eng., Little Falls
First Eng., Staples
Swan Valley, Staples

Moorhead Circuit..... 9,295.25
Trinity, Moorhead
Comstock Ev., Comstock
Hoff Ev., Comstock
Wolverton Ev., Comstock
Luth. Ch. of the Good Shepherd, Moorhead

Park Region Circuit.....$ 5,937.50
Elmo, Henning
Folden, Henning
United and Leaf Lake, Henning
Sverdrup, Underwood
Tingvold, Underwood
Breckenridge, Breckenridge
Sauk Valley, Osakis
Trefoldighed, Battle Lake
Trinity, Battle Lake
First Eng., Alexandria
Bethany, Alexandria

Pelican Valley Circuit...$ 5,008.00
Hamar, Rothsay
Bakke Ev., Detroit Lakes
Egelund, Detroit Lakes
Richwood Ev., Detroit Lakes
S. Immanuel, Rothsay
Friborg, Rothsay
Little Bethany, Rothsay
Our Saviour's, Rothsay
Houglum, Lake Park
Lake Park, Lake Park
Solem, Lake Park
Strandvick, Lake Park

Thief River Falls Circuit..$ 4,576.00
Trinity, Thief River Falls
Klondike, Badger
Nannestad, Badger
Our Redeemer, Badger
Roselund, Badger
Telemarken, Goodridge
Zion, Goodridge
Silverton, Holt
St. Hilaire, St. Hilaire
St. Pauli, St. Hilaire
Bethesda, Viking
Bethlehem, Viking
Zion, Viking

Twin Valley Circuit.....$ 5,559.00
Scandia, Beltrami
Trinity, Beltrami
Keene, Hitterdal
First, Mahnomen
Immanuel, Mahnomen
First, Ada
Petri, Ada
Winchester, Borup
Concordia, Fertile

SOUTHERN MINN. DISTRICT $154,218.48

Albert Lea Circuit.....$ 23,267.88
First, Ellendale
Trinity, Owatonna
Emmons, Emmons
Lime Creek, Emmons
Grace, Waseca
N. Waseca, Waseca
Grace, Albert Lea
First, Albert Lea
Hartland, Hartland
W. Freeborn, Hartland
Moscow, Oakland
Oakland, Oakland
Medo, Mapleton
Hayward, Hayward
Trondhjem, Hayward

Austin Circuit.....$ 6,62
Aurora, Dodge Center
Faith, Dodge Center
Bear Creek Ev., Grand Meadow
Grand Meadow, Grand Meadow
Red Oak Grove, Austin
Our Savior's, Austin
Trinity, Lyle

Blue Earth Circuit.....$ 4,30
Bricelyn, Bricelyn
Trinity, Bricelyn
Immanuel, Kiester
Salem, Elmore
Shiloh, Elmore
N. Blue Earth, Bricelyn

Fillmore Circuit.....$ 12,15
Trinity, Spring Grove
Elstad, Peterson
Highland Prairie, Peterson
Oak Ridge, Peterson
Fountain, Preston
Immanuel, Caledonia
Wilmington, Caledonia
Mabel First, Mabel
Scheie Ev., Mabel
Black Hammer, Spring Grove
Riceford, Spring Grove
Trinity, Spring Grove

Goodhue Circuit.....$ 3,59
First Ev., Kenyon
Grace, Nerstrand
United, Zumbrota
Ephphatha, Faribault

Lac Qui Parle Circuit...$ 21,32
Boyd Trinity, Boyd
Israel, Boyd
St. Petri, Boyd
Christ, Cottonwood
Garfield Ev., Dawson
Trinity Ev., Dawson
Lac qui Parle, Dawson
Riverside, Dawson
Hansonville, Porter
Our Saviour's, Canby
Augusta, Marietta
Trinity, Marietta
Zoar, Marietta
Clarkfield, Clarkfield
Bergen Ev., Hazel Run
Hazel Run Ev., Hazel Run
Borgund, Madison
Minnesota Valley, Madison
First, Madison
Madison, Madison

Luverne Circuit.....$ 6,59
Ellsborough, Russell
First Eng., Russell
Hadley, Hadley
Trinity, Hadley
Aetna, Ruthton
Zion, Garvin
Bethlehem, Hills
Slayton, Slayton
First, Pipestone

(Continued on page

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY IN LENT

Epistle: I Thessalonians 4:1-7

The Gospel: Matthew 15:21-28

Monday, February 20
HOLY LIVING

Read I Thessalonians 4:1-7

...r God has not called us for uncleanness but in holiness.

...many places where the Gospel was ...y planted, the Christians of Paul's ...were living next door to people who ...not know Christ. Many of these ...le gave themselves over to things that ...ed the flesh. They were unclean and ...oral. Paul reminded the Christians ...eck themselves, remembering that they ... were human and that Satan was ...ous to tempt them into sins of the ...

... is the same today. Human nature is ... the same, and temptations abound. ...re is loose living everywhere, and many ... are spent and even burned out in ... mad chase to please the flesh.

...npurity is a sin against God, and no ...stian sets out to commit this sin. ...r living has to do with the Word ... prayer, but it also has to do with ...onal life—thought, word and deed. *...elp me to be clean, O God, that all ...y living shall be Christian. Amen.*

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Tuesday, February 21
WHAT DO YOU SEE?

Read Matthew 12:38-42

Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you."

But Jesus refused their request. It didn't come from their hearts. If He did show them another sign—they had seen signs from Him before, their eyes would be just as closed as ever, and they would be apt to accuse Him of being in league with the devil. They simply didn't care to see Him for what He truly was.

How easy it is to believe in Jesus if the heart is right! And if you want to! And you do want to if you know your own need. Then you need never ask for a special sign or a "command performance," by means of which Jesus should prove Himself to you. The one great sign of His sonship with the Father and His lordship over all things is His resurrection. "As Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth." And now, by His Spirit which dwells in me, I can believe.

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Wednesday, February 22
COMPASSIONATE CHRIST

Read Isaiah 42:1-7

A bruised reed he will not break, and a dimly burning wick he will not quench.

This Old Testament prophecy about the character of Christ showed itself to be true. Christ was full of tenderness and compassion. That is not to say that He overlooked evil. He spoke out in no uncertain terms against hypocrisy and falsehood. He never put His blessing on anything that was against the will of God.

But He showed mercy where mercy was due. If there was a "bruised reed," He would set in motion the forces of healing. Where there was a "dimly burning wick," He would not snuff it out. This same compassion is found in Him to this day.

There is a song, of the popular variety, to be sure, that says that God always forgives. Music makers are not responsible for their theology, for God forgives only where there is true penitence and faith. Yet a sincere Christian knows that even so, it is out of love and mercy and compassion that Christ forgives. He deals tenderly with contrite sinners.

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Thursday, February 23
...OW MUCH DO YOU OWE?

Read Luke 7:36-50

...Her sins, which are many, are for...n, for she loved much; but he who ...orgiven little, loves little."

...his story carries an important point ...t forgiveness and our response to it. ...s makes it very clear that the more ...ave needed forgiveness, the more grate... we are for having the burden of sin ...d from us. Those who have the big... bill stricken from the books are most ...kful.

...ears ago, a man sinned his way to ... very edge of ruin. He was about to ... his job, his family, and his future. ... just at that point he became con...ed. He gave himself to Christ with... reservation. A complete change came ... him. Not only was his soul saved, ... also his job, his family, and his ...re. With this glorious change in his ... he was anxious to witness to Christ. ...took a real interest in the Church and ...life. He was filled with love to God ... his fellow men. He owed a debt to ... that he could never repay. How ...h do you owe?

✚

Friday, February 24
FAITHFUL

Read Revelation 3:7-13

"I know that you have but little power, and yet you have kept my word and have not denied my name."

The Church at Philadelphia must have been a gem of a congregation. Set in a heathen territory with all odds against it, still it stayed faithful. It had just a little power—all of its members were very human, it kept to the Word, and it did not deny the name of Christ. Chances are it had plenty of invitations to do so!

God has His faithful everywhere. The grand total may not be a staggering figure, yet there are faithful people wherever the Word is declared and the Sacraments administered. And they are faithful because the Holy Spirit is working within them and through them.

God needs such congregations and such church members. This light and this salt, as the Savior called it, is necessary to combat the evil in the world. Let me remember that my faithfulness or unfaithfulness has real meaning to God, myself, and the world around me.

✚

Saturday, February 25
FAITH CAN DO IT

Read Mark 9:17-29

Immediately the father of the child cried out and said, "I believe; help my unbelief!"

The man in our text was startled into a deep understanding of his need for a strong faith. Two things stood out very clearly: one, the remark of Jesus, "All things are possible to him who believes"; and the other, a sick son. Did this father want his son to be cured at the hands of Jesus? Then let him believe.

There are times in the lives of all Christians when they have a chance to examine what sort of faith they have. We call such times testing times, or trials. How we hold onto our faith during such trials shows whether it is weak or strong. Weak faith cannot endure much hardship. Strong faith becomes stronger. And the reward of holding to the faith is this—that God's will is done. God always answers our problems in His own way.

Help us, dear Father, to live by faith. Then You shall control our lives and perfect us in all things. Amen.

Here and There on the Christian Front

Edited by Raymond M. C

EXCEPTION TAKEN TO MISSOURI REPORT ON LWF MEMBERSHIP

The three-man committee which prepared a report recommending that the Lutheran Church—Missouri Synod reject membership in the Lutheran World Federation has come under sharp attack by the "American Lutheran" in an editorial in its January issue. It charged that the committee "has in a sense declared war on the Lutheran World Federation and asks the Synod to do likewise." It said that the committee had handled the "complexity and delicacy" of its task "with all the finesse of a locomotive running wild through a crowded railroad station."

"The future of the Lutheran Church in the world can no longer be served by the smug and the doctrinaire," it added. "The problem facing the Church of the Augsburg Confession calls for objectivity and insight. Without commenting on the somewhat disorganized character of the report, we shall say simply that it is not distinguished for either objectivity or insight."

Taking strong issue with the committee's negative evaluation of the aim and functions of the LWF, the editorial asserted that its report is "based on misstatement of fact and misjudgment of purpose." "It makes the unsupported charge," the independent magazine, which is staffed by members of the Missouri Synod, continued, "that under its constitution the LWF is not actually federative in character, that 'it assigns to the Federation as such functions and activities which are churchly in character, and therefore, presupposes a confessionally unanimous constituency.'"

Members of the committee which prepared the report were Dr. Lawrence B. Meyer of St. Louis, Mo., planning counselor of the Missouri Synod; Prof. M. H. Franzmann of Concordia Theological Seminary at St. Louis; and Prof. M. J. Naumann of Concordia Theological Seminary at Springfield, Illinois. Their report will be submitted to the triennial convention at St. Paul, Minnesota, June 20-30. The floor committee which will consider the matter will be at liberty to alter the report in whole or in part, or to discard it and substitute a report of its own before the question of membership in the LWF will come officially before the convention for action.

TWO LUTHERAN PASTORS UNFROCKED

John H. Gerberding, George P. Crist, and Victor K. Wrigley

Two pastors of the Northwest Synod of the United Lutheran Church in America were voted out of the ministry when a special convention of the synod in Minneapolis upheld their conviction on charges of heresy. The convention was attended by 155 pastors and 99 laymen. It was called to consider "irregular and disturbing doctrinal presentations" attributed to three young pastors in the Milwaukee area.

The delegates decided by a voice vote to unfrock the Rev. George P. Crist, Jr., 31, of Bethlehem Lutheran Church at Durham, a suburb of Milwaukee. In a recorded ballot, the vote was 229 to 8 to depose the Rev. Victor K. Wrigley, 33, of Gethsemane Lutheran Church in Brookfield, also a suburb of Milwaukee. In the case of the Rev. John Gerberding, 33, of Holy Cross Lutheran Church at Menomonee Falls, who had been acquitted of heresy by the trial committee, the synod agreed that the sense of the committee's request for "proper administrative action" had been fulfilled by Mr. Gerberding's resignation from his pa ate and that no further disciplin measures were necessary.

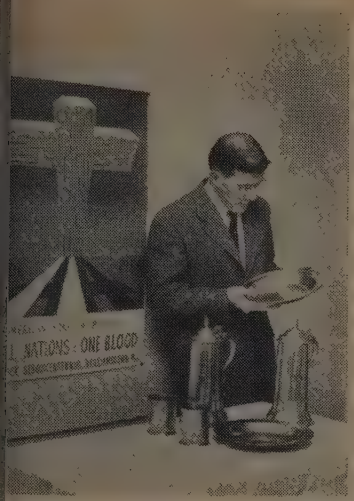
The convention also censured Wrigley's congregation for "willful regard of actions of synod" in di ing its pastor not to appear before trial committee to answer questi and for rejecting the synod's sus sion of Mr. Wrigley. By a vote of to 0, the congregation was admonis to review its actions and report result of the review to Dr. Paul Bishop, president of the synod, wi three months. Should the congrega fail to abide by the syond's deci against Mr. Wrigley, the execu committee was empowered to e upon whatever legal course it de proper.

In a further action, the synod clared that "it covets the opportu to embrace Crist and Wrigley ag in the family of synod if their doctr positions can be resolved and dedic synod prayers for these men to end."

MANAGEMENT AUDIT OF CATHOLIC CHURCH

The Roman Catholic Church was en an overall rating of 88 per cent its administrative efficiency in the "management audit" ever made of worldwide body. The audit was c

...MMUNION VESSELS RETURN



RNS Photo

Rev. Frederic Fox, pastor of First Con...gational Church, Williamstown, Mass., is ...vn with an antique pewter communion ...ice used by the church at services mark... the 150th anniversary of the Williams ...ege "Haystack Prayer Meeting" which ...ched the American Foreign Missions ...ement. The service was presented to the ...ch by Mr. and Mrs. Henry N. Flynt, Jr. Williamstown. This marked the second ... that these vessels were given to First ...gregational. They were first presented ...the Rev. Ebenezer Fitch, pastor of the ...ch from 1807 to 1812, and first presi... of Williams College from 1793 to ...5. They later went into private hands.

...ted by the American Institute of ...nagement, a non-profit organiza..., over an eight-year period. A sum...ry of it has been released. The com...te audit will be published in book ...m in the fall.

...ackson Martindell, president of the ...itute, said that "no other non-profit ...anization in the world rates as high ...management efficiency as does the ...holic Church. He said the audit, ...ed on Catholic Church activities ... developments within the past 50 ...rs, was undertaken by his agency ...its own initiative, but with the help ... cooperation of Vatican organiza... and officials. The rating was com...ed on the basis of points applied to ... categories of appraisal: social func..., organization structure, growth of ...lities, membership analysis, fiscal ...cies, development program, operat... efficiency, trustee analysis, admin...ative evaluation, and efficiency of ...lership.

WANT BOLD NEW EVANGELISM METHODS

A new Christian evangelism approach in the "awakened East," with "boldly conceived and courageously operated methods" was urged in a report adopted by the first Lutheran All-Asia Conference in Madras, India. The report proposed that:

More of the Church's ministry be carried on by lay people, and the Gospel be presented in "the living modern language of the people."

Modern communications methods, including radio, be used in evangelism.

Greater efforts be made to follow "Asian concepts of Christian life," like the Ashram fellowship idea.

Use of the "Sadhu (holy man) type of ministry" be explored. The reference was to the itinerant preaching of the holy men, a well-established practice among Hindus in India.

The report said that time-honored measures of evangelism will no longer suffice "to proclaim the Gospel of Christ relevant to non-Christians in our respective countries. Asia is awakened on all aspects of life—political, social, economic and religious," it said.

Another approved report said that presentation of the Christian message to non-Christians "involves not only the content of the preaching but the attitude." "We must be tactful, yet positive," it stated, emphasizing that Christian preaching and teaching is not subject to adaptation to the beliefs of other religions.

WORTHY OF NOTE . . .

Evangelist Billy Graham cancelled the first scheduled revival meeting in his six-week India crusade, which was to have been held in Bombay, because of widespread rioting in the city. He did address some 2,000 religious leaders at a three-hour meeting before leaving for Madras. . . . A group of Swiss Protestants have asked American Churches to help obtain "sympathetic consideration" for the Swiss watch industry, against which the U.S. has raised new tariff barriers. They referred to the Christian precept: "Do unto others as you would have them do unto you." . . . A recommendation that The Methodist Church establish two new seminaries in the Midwest, to help overcome a critical shortage of trained ministers, was approved by the denomination's General Board of Education at its annual meeting, for submission to the 1956 Methodist General Conference at its meeting in Minneapolis in April. . . . The Silesian Evangelical Church of the Augsburg Confession, serving some 50,000 Lutherans in 19 congregations in Eastern Czechoslovakia, was elected a member of the Lutheran World Federation at the LWF executive committee meeting in Madras. The LWF now has 57 member Churches in 29 countries. . . . Seven out of nine bishops and both theological faculties of Lutheran Norway oppose a proposal to abolish the law by which a woman cannot be appointed as a pastor against the will of the congregation, but the government is going ahead with plans to seek repeal of the measure.

STEELWORKER'S HEAD OF CHRIST

RNS Photo

Eight-year-old Michael Dlugosz folds his hands before a striking clay head of Christ done by the boy's father, a steelworker at a mill at Lackawanna, N. Y. Louis Dlugosz, the sculptor, won critical acclaim in Paris recently when he exhibited this work. The untutored artist, whose schooling ended after the fifth grade, was sent abroad by the Lackawanna Chamber of Commerce to disprove a French critic's claim that there was nothing original in American art.

Schools and Colleges

Edited by the Division of Higher Educa

SCHOLARSHIPS MADE AVAILABLE BY WMF AND LUTHERAN BROTHERHOOD

The Evangelical Lutheran Church will assist 83 high school seniors and transfer students to attend our Christian colleges by again making available $150 scholarships through various agencies of the Church.

Fifty-six young people received LEAF scholarships last year through funds given to the Division of Higher Education by the WMF. A sum of $8,000 will be made available this year by the WMF. Much the same procedure is used in issuing these scholarships as is done in giving LEAF scholarships in the local congregation. The Division of Higher Education has assigned these funds to the Luther League and assists in administering this phase of the program.

Another twenty-nine scholarships, made possible by funds from the Lutheran Brotherhood Insurance Society, were awarded through the joint offices of the Luther League and Boys Work Director last year. This year thirty young people will receive this scholarship help in our Church.

A large factor in the consideration given these scholarships is leadership and participation in the spiritual life of the congregation. Therefore, each application should be accompanied by a sealed letter of recommendation from the pastor of the young person applying. Another factor is the high school academic record. Thus the high school principal is asked to supply certain pertinent information for the application blank. Leadership and activity in the high school is also given consideration. Need and possible family assistance is a consideration as well, since the program is intended to assist deserving Christian young people to attend the colleges of the Church.

The Young People's Luther League is acting as co-ordinator for these scholarship programs. Last year the scholarships were officially announced and presented at the International YPLL Convention in San Francisco. Information and application blanks for either of these scholarships may be obtained by writing the Young People's Luther League, 422 South Fifth Street, Minneapolis 15, Minn. Applications must be postmarked on or before May 15.

*LEAF—Lutheran Educational Aid Fund, a uniform churchwide scholarship program designed to assist deserving young people to obtain a Christian higher education.

CONCORDIA BAND ON TOUR

The Concordia College Band, under the direction of Professor Leif I. Christianson, is presenting twenty-nine concerts in Minnesota, Wisconsin, and North and South Dakota, in addition to two pre-tour concerts. The band is appearing in high school auditoriums in four states, at St. John's University and at Mankato State Teachers College.

The itinerary follows: Feb. 5, Moorhead, Minn.; Feb. 6, Crookston and Thief River Falls; Feb. 7, Brainerd and Pequot Lakes; Feb. 8, Hermantown (Duluth); Feb. 9, Washburn, Spooner, and Hayward, Wis.; Feb. 10, Taylors Falls, Minn.; Feb. 11, St. Johns University and Menomonie, Wisconsin.

Feb. 12, Windom and Wanamingo, Minn.; Feb. 13, St. Peter and Tracy, Minnesota; Feb. 14, Redwood Falls and Granite Falls, Minn.; Feb. 15, Mankato and Starbuck, Minn.; Feb. 16, Sauk Centre and Appleton, Minn.; Feb. 17, Milbank and Sisseton, S. Dak.; Feb. 18, New Rockford, N. Dak.; Feb. 19, McCluskey and Finley, N. Dak.

CAMPUS NEWS NOTES

Mr. *Millard Harmon* of Canton, S. Dak., has taken over the responsibilities of Supervisor of Buildings and Grounds at *Augustana College*. He has held a similar position for the Canton public schools for nine years.

*

Prof. *Gerhard L. Belgum* of the *Luther College* Bible department, is conducting a nine-week evening study "Great Men and Writings of the C tian Church." The course presents men as St. Augustine, Luther, Ca Wesley, Thomas Aquinas, Pas Kierkegaard, and others. Accordin Belgum there is "an attempt to l the course practical rather than stract, with an opportunity for dis sion."

*

Four professional musicians par pated in the seventh annual Dorian cal festival at *Luther College,* Jan 11 and 12. Almost 400 students f 58 area high schools attended the tival. Virginia and Hal Kreutz, Moines, presented a vocal recital on first evening of the festival. As g critics, they auditioned all soloists ensemble groups. Clayton Hatha director of choral music at Fort Do Iowa, directed the 380-voice fest chorus. Martha Baker, instructor MacPhail School of Music, Mi apolis, conducted the directors' sess

*

High school student debaters num ing almost 100 travelled to *St. College* January 27 for a two-day t nament of speaking and debating campus. The event was planned by St. Olaf chapter of Pi Kappa D national forensic society.

*

One faculty change has been m for the second semester at *Augus College*. Miss *Ellen Wright* will ceed Dr. *Lucy Fryxell* in the Eng Department. Miss Wright, a native Brechsville, Ohio, is a graduate Baldwin-Wallace College, Berea, O with an M.A. from Western Res in Cleveland.

LEAF-lets—

At the last congregational meet ing of *Bethel Lutheran Church Madison, Wisconsin,* $2,500 wa voted into the budget for 195 for LEAF scholarships for mem bers of the church. Dr. Morri Wee is pastor. Congratulations Bethel Lutheran!

NARY FUND

(ued from page 188)

ato Circuit.....$ 12,798.20

ce, Fairmont
on, St. James
lehem, Mankato
e Hanska, La Salle
Salle, La Salle
ity Ev., Madelia
ity, Truman
erly, Truman
ary Ev., Amboy
son Lake Ev., Amboy
Saviour's, Lake Crystal
n Ev., Lake Crystal

eapolis Circuit.....$ 26,315.00

dlake, Minneapolis
ary of Golden Valley, Mpls.
Paul's, Minneapolis
urch of the Good Shepherd, Mpls.
lehem, Minneapolis
n, Minneapolis
Saviour's, Minneapolis
el, Minneapolis
e Nokomis, Minneapolis
Knoll Ev., Minneapolis
sell Avenue, Minneapolis
hsemane Ev., Minneapolis

tevideo Circuit.....$ 8,590.00

wood, Alberta
nity, Alberta
s, Clinton
nity, Clinton
t Eng., Ortonville
Saviour's, Montevideo
on, Montevideo
n, Appleton
Redeemer, Hancock
manuel, Watson
tson, Watson
n, Watson

Valley Circuit.....$ 7,047.50

wk Creek, Granite Falls
k Valle, Granite Falls
nite Falls, Granite Falls
st Eng., Marshall z
ynard, Maynard
ng, Maynard

Paul Circuit.....$ 5,340.00

wport, Newport
Timothy, St. Paul
Anthony Park, St. Paul
manuel, St. Paul
r Saviour's, Stillwater

mar Circuit.....$ 6,722.50

ndahl, Atwater
hlehem, Atwater
rkhoven, Kerkhoven
ss, Litchfield
n, Litchfield
Norway Lake, Sunburg
nje, Willmar
rgen Ev., Glencoe
nesville, Paynesville

dom Circuit.....$ 9,550.00

r Savior's, Westbrook
nity, Westbrook
no, Storden
hany, Storden
ndom Ev., Windom
hany, Windom
ghwater Ev., Westbrook
d Westbrook, Westbrook

SOUTH CENTRAL DISTRICT .....$ 66,344.50

Decorah Circuit..... 10,882.50

St. John's, Waukon
Ridgeway, Decorah
Washington Prairie, Decorah
Decorah, Decorah
First Ev., Waukon
Lincoln, Ridgeway
Madison, Ridgeway
E. Clermont, Clermont
W. Clermont, Clermont
Elgin, Elgin
St. Olaf, New Hampton

Eagle Grove Circuit....$ 13,540.00

Trinity, Thor
Ullensvang, Thor
St. Paul's, Rolfe
St. Olaf, Fort Dodge
Fulton, Callender
Our Saviour's, Callender
St. Olaf, Bode
Trinity, Ottosen
First, Clarion
Kanawha, Kanawha
St. John's, Kanawha
First, Dows
Eagle Grove, Eagle Grove

Estherville Circuit.....$ 7,455.00

Blakjer, Armstrong
Nazareth, Armstrong
Estherville, Estherville
Immanuel, Wallingford
Wallingford, Wallingford
Grace, Spirit Lake
Little Sioux, Milford
Union State Line, Petersburg
First, Graettinger

St. Ansgar Circuit.....$ 21,580.00

Winnebago, Lake Mills
Our Savior's, Leland
West Prairie, Leland
Rock Creek Ev., Osage
Our Savior's, Osage
Salem, Lake Mills
Our Savior's Eng. Ev., Mason City
Hanlontown, Hanlontown
Deer Creek Ev., St. Ansgar
First, St. Ansgar
First, Northwood
Ellington, Fertile
Fertile, Fertile
Zion, Rake
Zion, United, Clear Lake

Sioux City Circuit.....$ 3,459.50

Morningside, Sioux City
Bethlehem, Inwood
Our Savior's, Inwood

Story City Circuit.....$ 5,222.50

Gilbert, Gilbert
Salem, Roland
Elim, Marshalltown
Fjeldberg, Huxley

Texas Circuit.....$ 4,205.00

Trinity, Fort Worth
Oak Cliff, Dallas
Four Mile, Dallas
St. Olaf, Cranfills Gap
Prince of Peace, Arlington
Oslo, Texhoma
Our Savior's, Clifton
Midland, Midland
Luth. Ch. of the Good Shepherd
Houston

(To be continued)

Within the E.L.C.

The 1955 Budget

The $4,300,000 Budget of The Evangelical Lutheran Church has been met in full as the fiscal year closes! Detailed information will be available later. Thanks be to God for this good work among us!

Raymond M. Olson
Director of Stewardship

PERSONS

The Rev. T. W. Maakestad, instructor at the Lutheran Bible Institute, Teaneck, N. J., has accepted a call to Estherville, Iowa, and will begin his pastorate there in June.

Alf R. Stavig, Sacramento, Calif., is the new president of the Lutheran Welfare Service of Northern California, replacing Dr. Paul Vigness, also an ELC member, whose term recently expired.

The Rev. Carl L. Dalseide, Canton, S. Dak., died Jan. 18, in his 79th year. Obituary later.

The Rev. Paul G. Johnshoy, Cyrus, Minn., has accepted a call to Fosston, Minn., as of March 1.

The Rev. Robert G. Beckstrand, pastor of the Winnebago parish, Lake Mills, Iowa, will by May 1 move to Estherville, Iowa, where he is to organize a new Home Mission congregation.

Ernst Hochstrasser, a native of Switzerland, was ordained for work in South America under the auspices of the Lutheran World Federation, at a service on Jan. 29 at St. Anthony Park Church, St. Paul, Minn. Ordinator was Dr. R. A. Syrdal, executive director of Foreign Missions. The ordination ad-

dress was given by Dr. Stewart Herman of the National Lutheran Council staff.

Mrs. E. T. Dillner (nee Inez Bresden), an active member of Immanuel Church, Grove City, Minn., died Jan. 9, at 75 years of age. In her youth she attended Lutheran Ladies Seminary, Red Wing, Minn. She served as treasurer of her congregation and as president of its WMF.

DISTRICTS

Eastern

Staten Island, N. Y. The annual report of Our Saviour Church, parish of the Rev. Kent S. Knutson, states that during 1955, 48 new members joined the congregation, its Sunday school reached an enrollment of 172, a new organ was purchased, and the last of its indebtedness was paid off. In the spring the parish will begin raising funds for the erection of a new church.

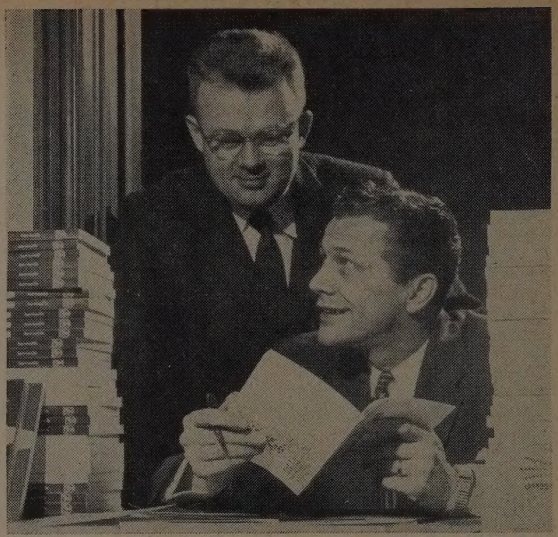
Southern Minnesota

St. Louis Park, Minn. Westwood Church, parish of the Rev. Norman L. Nielsen, had 654 additions to its membership in 1955; it now totals 2,645. Its Sunday school enrollment stands at 1,205, an increase of 275 pupils during the year. Contributions from all sources reached $98,000.

Pacific

Lebanon, Oregon. Our Saviour's Church, which is five years old, has budgeted for sending **Lutheran Herald** and **The Western Lutheran** to all homes in the parish, and has recently voted a 99% increase in its benevolence contribution. The parish also paid the cost of plane transportation for its pastor, the Rev. T. S. Hoiland, when he attended the Seminary Convocation and the Evangelism Conference in the Twin Cities.

AUTHORS OF LENTEN BOOKS



Minneapolis Star Photo

Two ELC pastors, A. Reuben Gornitzka (sitting) and Roy Harrisville, at a recent "autog party" in Minneapolis which honored the two young authors. Gornitzka's "Seriously and Harrisville's "God Incognito" are this year's Lenten offerings from Augsburg Publi House.

OBITUARY

Laura Eng

Laura Eng, one of the founders of the Norwegian Memorial Church in Minneapolis and one of its most active workers, died Jan. 26 at the Ebenezer Home, Minneapolis, in her 86th year. Funeral services were held Jan. 30 at Norwegian Memorial Church, the Rev. Elias Rasmussen officiating. She was born May 16, 1870, at Kolvereid, Namdal, Norway. Coming to this country in her early youth, she attended the training school of the Norwegian Deaconess Hospital in Brooklyn. For several years she worke parish sister at First Lutheran Chu Eau Claire, Wis. As mentioned, played an active part in the foun of the Norwegian Memorial Churc Minneapolis and remained through years a leader in the missionary ef of this congregation.

ANNOUNCEMENTS

For Sale: Ladies Aid Cook Book pages of tested recipes. Price $ Order from Mrs. Clifford Aug Brandon, Minn.

NEW PARSONAGE IN SOUTHERN MINNESOTA PARISH

The new parsonage of the Hartland-West Freeborn parish, Hartland, Minn., was recently dedicated by Dr. E. C. Reinertson, president of the Southern Minnesota District. The Rev. Burton A. Larson is pastor of the parish.

The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church Placement Service has not investigated merits of the propositions advertised assumes no responsibility in the m Send your ads and communications t Placement Service of the E.L.C. New dress: 422 South Fifth Street, Minnea 15, Minnesota.

FOR SALE

Farms

200 acre grade A dairy farm, Polk Wis. New barn, milk house, machine modern 6 room house, other buildings. sible father-son partnership as neighb farm is for sale. Price—$15,000. 4

Homes

9 bedroom house in county seat town, tral Minn. 2 blocks from high scho

ks from main stores and restaurants, nty of odd jobs available to keep man y year round. ELC church in town. Ideal semi-retired farmer couple, rooms can be t full during school season. 451-2B

inesses

rocery for sale in southeastern South ota town. ELC church in town. 451-3C rocery store in southwestern Minn. city 4,000. Gross sales of $240,000 in 1955. ellent farm community, schools and ches. Lutheran community, ELC church. 451-4C

ocker plant and grocery in good Lutheran munity. Excellent equipment and living rters. Doing good business. Owner must —poor health. Price—$10,000 plus inven- ; terms. Boyd Co., Nebraska. 451-5C

FOR RENT

bedroom apartment, unfurnished, on sec- floor in very nice neighborhood in south- Minneapolis. Kitchen has gas stove and ric refrigerator. Prefer adults only. Avail- about March 1. 451-6B

WANTED TO RENT

ife-time experienced farmer wants to rent roved farm on 160-320 acres on share basis or 50-50 on crop only. Prefer hwestern Minn. or eastern South Dakota. e machinery and cash: A-1 references. 451-7A

POSITIONS WANTED

oman wants housekeeping job for elderly le in modern home in a nice small town. 451-8D

b on farm or carpenter job wanted by dle-aged man. Experienced at farm work. work for reasonable wages. 451-9E

HELP WANTED

sition available in southern California eran school for a combination kinder- en teacher and office secretary. Applicant t be well qualified in both fields. Please picture, educational background and information concerning spiritual inter- 451-10F

challenge: qualified, consecrated Chris- teachers needed to teach in the Lutheran stian schools, grades kindergarten through f the West (most in California). 451-11F

rish secretary wanted for fast growing n Minneapolis suburban Lutheran church. ng, shorthand, mimeographing and gen- office work. Experience in parish work ed. Salary open. References provided. ion available immediately. 451-12F

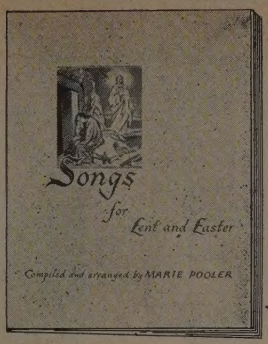
ristian layman wanted to serve as youth tor and parish visitor in Lutheran church, neapolis. Also assist with liturgy and teaching. High school teaching experi- desired. Salary open. Give references. ion available July 1. 451-13G

ristian couple wanted as caretakers of le Lutheran church. 3 room unfurnished tment with heat and light provided. Good y for part-time work. 451-14G

ll-time custodian wanted for ELC church, Louis Park, Minn. Mostly day work; ex- nce desired, but not required. 451-15G

ening for teller in bank in central North ota. Some insurance experience preferred, not essential. 451-16G

sistant cashier capable of managing pay- and receiving station in central North ota. 451-17G



Inspirational Music for Lent and Easter

SONGS FOR LENT AND EASTER

ARR. BY MARIE POOLER

A colorfully illustrated collection of carols and hymns for solo or group singing at home, school or church.

I Know That My Redeemer Liveth — God So Loved the World — The World Itself Keeps Easter — Wondrous Love — Love Is Come Again — Easter Morning, Joyous Dawning — Awake, Awake, Good People — Behold the Lamb of God — Calvary's Mountain — Christ the Lord Is Risen Today — It Was the Holly — Lamb of God — O Darkest Woe — O Sacred Head — O Mortal Man.

$1.75
Code 12-75

SCHIRMER'S FAVORITE SACRED DUETS

for Various Voices

15 selections including Crucifix — Hosanna! — O Divine Redeemer — The Lord's Prayer.

$2.00
Code 32-

SABBATH DAY MUSIC FOR THE PIANO

52 Gr. 3 selections including I Know That My Redeemer Liveth — Palm Branches — A Mighty Fortress. $1.25
Code 32-

TRI-CHORD EASTER MUSIC FOR PIANO. Gr. 1

12 numbers including Were You There — O Sacred Head — Come, Ye Faithful, Raise the Strain. 85c
Code 32-

THEMES FROM THE GREAT ORATORIOS FOR PIANO. Gr. 3-4

17 selections including He Shall Feed His Flock — O Rest in the Lord — Hallelujah! $1.75
Code 32-

CHAPEL VOLUNTARIES BOOK SEVEN

Easter music for piano or organ. Gr. 3.

Easter Chorus — I Know That My Redeemer Liveth — Hallelujah — Easter Hymn — Fantasy on an Easter Song — Marche Triomphale. 75c
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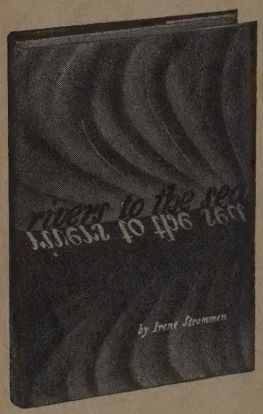

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